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Sva-niyama-dvadasakam

Text 1

*gurau sri-gaurange tad-dita-subhakti-grakarane
sacisunor lila-vikasita-sutirthe nija-manau
harer namni presthe hari-tithisu rupanuga-jane
suka-prokte sastre pratijan mamastam khalu ratih*

May I develop constant transcendental love and devotion towards my spiritual master, to golden-complexioned Caitanya Mahaprabhu and to Lord Caitanya's words which deliver the highest form of devotional service to the hearers, to the Holy abode of Sri Mayapur, where Lord Caitanya, the Son of Saci-devi manifested His transcendental pastimes, to the very dear Holy Name of Lord Hari, to the Sacred days commemorating the Lord's pastimes and devotees, to the great devotees who follow the footsteps of Srila Rupa Gosvami, and to the sacred Srimad-Bhagavatam, spoken by Sukadeva Gosvami.

Text 2

*sada vrndaranye madhura-rasa-dhanye rasa-mayah
param saktim radham parama-rasa-murtim ramayati
sa caivayam krsno nija-bhajana-mudram upadisan
saci-sunur gaude praaatijani mamastam prabhu-varah*

May Lord Krsna be my supreme worshipable Lord at every moment. The forest of Vrndavana is full of the great treasure of the most exalted mellows of devotional service (madura-rasa), and in that forest Lord Krsna, full of the mellows of transcendental love, delighted Srimati radharani, the supreme goddess of fortune whose form is full of the most exalted mellows of ecstatic love. That very same Lord Krsna appeared as the Son of Srimati Saci-devi in Bengal, and taught the actual nature of His own devotional service.

Text 3

*na vairagyam grahyam bhavati na hi yad bhakti-janitam
tatha janam bhanam citi yadi visesam na manute
sprha me nastange hari-bhajana-saukhyam na hi yatas
tato radha-krsna-pracura-paricarya bhavatu me*

I shall not accept renunciation outside the scope of devotional service, and I also reject transcendental knowledge and realization devoid of that service. I reject any desire to rise to a higher post in the law court or the government, and I even reject the happiness attained by serving Lord Hari. May I only have the intense devotional service of Sri Sri radha and Krsna.

Text 4

*kutire 'pi ksudre vraja-bhajana-yogye taru-tale
saci-sunos tirthe bhavatu nitaram me nivasatih
na canyatra ksetre vibudha-gana-sevye pulakito
vasami prasade vipula-dhana-rajyanvita iha*

I shall reside in even a small cottage at the base of a tree. A small cottage, suitable for performing the same devotional service performed by the residents of Vrajabhumi, situated at the base of a tree in Sri Mayapura, the Holy place of Lord Caitanya, the Son of Saci-devi, shall be my continual residence. The hairs of my body shall not stand upright with joy if I must reside in any other holy place, even if it is worshiped by many learned devotees, and even if I am provided with a palace, great wealth and kingdom.

Text 5

*na varne saktir me na khalu mamata hy asrama-vidhau
nadharme nadharme mama ratir ihaste kvacid api
param tat-tad-dharme mama jada-sariram dhrtam idam
ato dharman sarvan subhajana-sahayan abhilase*

I do not feel attached to any specific occupational duty, I do not identify myself as a member of one of the four spiritual asramas, and I am not attached to any pious or impious activity. I engage in different occupational duties only to

maintain this inert material body. I actually desire only those duties which will lead me to pure devotional service.

Text 6

*sudainyam saralyam sakala-sahanam manada-danam
dayam svi-krtya sri-hari-carana-seva mama tapah
sad-acaro 'sau me prabhupada-parair yah samuditah
prabhos caitanyasyaksaya-carita-piyusa-krtisu*

I shall accept the mercy of Lord Caitanya, and the devotional service of the lotus feet of Lord Hari shall become my austerity, humility, honesty, welfare work for others, patience, tolerance and respect towards others. My pious activities shall be those described by the exalted devotees, and those deeds which have arisen from the nectar of the eternal pastimes of Lord Caitanya Mahaprabhu.

Text 7

*na vaikunthe rajye na ca visaya-karye mama ratir
na nir/vane mokse mama matir ihaste ksanam api
vrajanandad anyad dhari-vilasitam pavanam api
kathancin mam radhanvaya-virahitam no sukhayati*

I am not attracted to live in Vaikuntha, nor to possess a kingdom, nor to enjoy happiness of the senses meeting with the material sense-objects. My mind never desires impersonal liberation, even for a moment. Even the purifying pastimes of Lord Hari performed away from Vrajabhumi do not please me. Anything which has no relation to Srimati radharani does not give happiness to me.

Text 8

*na me patni-kanya-tanaya-janani-bandhu-nicaya
harau bhakte bhaktau na khalu yadi tesam sumamata
abhaktanam anna-grahanam api doso visayinam
katham tesam sangad dhari-bhajana-siddhir bhavati me*

How shall it be possible for me to become perfect in devotional service if I accept foodstuffs prepared by materialistic non-devotees, or if I associate with mother, son, daughter, wife or band of relatives who have no devotion for Lord Hari or the Lord's devotees.

Text 9

*asat-tarkair andhan jada-sukha-paran krsna-vimukhan
kunirvanasaktan satatam ati-dure pariharan
aradham govindam bhajati nitaram dambhikataya
tad abhyase kintu ksanam api na yami vratam idam*

I shall reject the association of those who are blinded by faulty logic, attached to the happiness of this life-less material body, averse to Krsna, and attached to the wretched state of impersonal liberation. I vow that I shall not foolishly worship Lord Govinda without Srimati radharani, even for a moment.

Text 10

*prasadanna-ksirasana-vasana-patradibhir aham
padarthair nirvahya vyavahrtim asangah kuvisaye
vasann isa-ksetre yugala-bhajanandita-manas
tanum moksye kale yuga-pada-paranam pada-tale*

Nourished only by milk offered to Lord Krsna, studying the Vaisnava scriptures, and avoiding the association of materialistic sense-enjoyers, I shall live in a cottage thatched with leaves at the pilgrimage place sacred to the Lord, and my mind will be always jubilant by engaging in the pure devotional service of the Divine Couple, Sri Sri radha and krsna. At the destined time I shall give up this material body in the presence of the lotus feet of those who have dedicated their lives to the service of radha and Krsna.

Text 11

*sacisunor aja-grahana-caturō yo vraja-vane
pararadhyam radham bhajati nitaram krsna-rasikam
aham tv etat-padamrtam anudinam naisthika-mana
vaheyam vai pitva sirasi ca muda sannati-yutah*

I shall offer respectful obeisances to those great devotees who are very expert at following the instructions of Lord Caitanya, the Son of Saci-devi, and who, residing in Vrndavana, with great intensity worship Srimati radharani, who takes great delight in serving Lord Krsna. With an undeviating mind, and with great joy, I shall drink the vectarean water that has washed their feet and I shall sprinkle it upon my head every day.

Text 12

*harer dasyam dharmo mama tu-cita-kalam prakrtito
maha-maya-yogad abhinipatitah duhkha-jaladhau
ito yasyamy urdhvam svaniyama-suratya pratidinam
sahayo me matram vitatha-dalani vaisnava-krpa*

Although I am by nature a servant of Lord Hari, from a very remote time I have fallen into the ocean of misery because of contacting the Lord's illusory energy (maha-maya). By faithfully following these vows every day, I hope to rise up from that ocean. The only way I will have the strength to follow these vows is by attaining the mercy of the Vaisnava devotees. That mercy destroys the illusion of material life.

Text 13

*krtam kenapy etat sva-bhajana-vidhau svam niyamakam
pathed yo visraddhah priya-yugala-rupe 'rpita-manah
vraje radha-krsnau bhajati kila samprapya nilayam
sva-majaryah pascad vividha-varivasyam sa kurute*

These verses, which contain the vows of a certain devotee to engage in Krsna's service, are now completed. A faithful devotee who reads these verses, worships the dear and youthful couple radha and Krsna, and places his mind upon Them, will attain the home of one of the assistants of the gopis (majaris), and become

engaged in the Lord's service in many different ways.